Quarterly

Marifat-e-Islam

(Research Journal)

Volume 2, Issue 8

Title:

Character building education; a foundational source for social sustainability, in view of Islam and contemporary core values of development.

Author(s):

Saith Usama J. Chitrali

Published on:

Jul – Sep 2020

Publisher:

Oneness Muslims

onenessmuslims@gmail.com

Marifat-e-Islam

Saith Usama J. Chitrali

Character building education; a foundational source for social sustainability, in view of Islam and contemporary core values of development

Saith Usama J. Chitrali

ABSTRACT

This paper has been developed to understand the idea of character-building education as a foundational source of social sustainability concerning economic, social, political, economic, and environmental aspects. We tried to understand this view under the core values of the development and focus of Islam. The analysis was develop based on the empirical data and assessing the behavior of the society in the mention aspects, the things which we assessed under them effecting the development core values with opposing the Islamic teaching. The important thing is to understand the need for Character building education in society to lead the sustainable development for its betterment.

Key Words: Character building, Islam, Social development, core values of development.

Introduction

The era of the technology and the globalization, where human is having fluent access to everything in this digital diversified environment where everything is in one click away. The subject we think is available with different opinions, visuals, and also text form information to understand. It is been considered that humans are developed as described under Rostow's stages of growth for society. The Rostow's discussion upon the social development where he believes that the society gets developed when they reach to the mass consumption and mass production and yet they had to move from agriculture to the industrial development, the agrarian society is traditional (Rostow, 1971). If we see the perspective of the Rostow's belongs to the old school of economics and the idea of development. If we study the three core values of development given by Torado i.e. Sustenance, self-esteem, and freedom(Todaro & Smith, 2015).

1. Sustenance; the basic need for human life without its access to human living becomes impossible, like food, clothes, and shelter. It is really important to give a push in a possible way to upgrade the

living standard of the humans and make daily base need accessible costing a minimal amount.

2. Self Esteem; the human in this world is at a different social status but the main requirement for everyone is to feel worthy in society and been treated as an important citizen of society. The basic things which strengthen the self-esteem are, the support for the human values such as respect, integrity, dignity, care, self-determination, etc. from the political, economic and social institution of at national and international level.
3. Freedom; The freedom of the human through which they can live the life of their choice and they can make a legitimate critique for which they are provided with a protective environment and they could not be get controlled by anyone in any way.

If we conclude the idea of the Torado, it explains that the human has needed to live but human needs to be entertained with the values and provided with the environment choices to decide about their life. The idea of choice is not linked to the ideological linkages (LGBT movements and other radical ideologies) but the choice of living and choices for their social status betterment in society. Self – esteem is an essence to stable the human condition where they get value base support from the institution and recognition as their city to live a capacitated life. These things could be assured in society through character-building education.

In subject to Islam, if we discuss the development, the foundation of the society is considered to be designed on the ethics and moral values. The context of Islam is based on the Rights of Allah called Huqooq Ul Allah and Rights of Human called Huqooq Ul Ibad. Huqooq Ul Allah includes the worships for which the human will be accountable to Allah and they could be forgiven by Allah. In the case of Huqooq Ul Ibad which are ordered by Allah, to be obeyed in the social structure and avoid the act of offense affect the life of other humans mentally or physically, either they are known or unknown to them(Sultan, 2018).

We can observe the behavior and attitude of the developing countries and also developed countries, where the societies are massively disturbed due to their bad attitude and irresponsible behavior towards the institution and core values of the society.

Mostly we divert it as a reason society is illiterate, but if we take the example like corruptions, political disturbance, racism, radicalization, peace instability, religion-based violence, sectarian division, cast base divisions, cultural extremism, etc. are been happened from the people belongs to the bureaucracy, scholarly backgrounds, and well-reputed university graduates. The basic

understanding which can be analyzed is the lacking of character-building education in social institutions and academics. The ignorance of the Character building education creates room for disturbance of politics, economics, social and environmental sustainability.

Character building education is defined in the term of imparting human values lessons in the education(Berkowitz & Hoppe, 2009) and develop the social values importance awareness in the children(Brookes, 2003).

To understand it briefly we define it as "the recognition of human values in the social system to educate in formal and informal structure to develop the human cognitive understanding to behave a potential resource for the social, political, economic and environmental sustainability".

Research statement

Character building education is the foundation source of social sustainability, in view of the Islam and core values of development.

Constructive study of the social aspects

Society has four aspects; economic, political, social, and environmental. These aspects can be functionalized productively when the people are enough regarded with the human values and the adoption of the ethical and moral values from the administrative, legislative, and law-abiding institutions.

i. **Economic challenges**

Mostly it's been said that everything is fair in love and war, now people are under a lot of wars like economic war, status quo war, luxury war, etc. where the people have abundant the values for the sake of money. If we take the case of Corruption as an example which is considered as the basic threat to economic growth. It causes the issues of resource inequality, distribution growth disturbance, and rise in the poverty. If we see the employability market and the job opportunities also get affected and the people get their jobs based on bribery. This moral deprivation has become a threat to the economy of the developing countries in Asia and Africa. The lacking the ethical and moral values which make the country insecure image in the world gets effected with the boarding of the tourist and they get huge losses where the rural side mostly gets damaged and they are challenged to deal with their development issues.

ii. Social disturbance

The issues of the societies in which we can observe the amount of community-based issues become the reason of violence, law and order condition disturbance, sectarian killing, honor killing, unbiased social status dealing, minorities issues, racism, radical ideological clashes, etc. these all issues take place due to the conflict of the understanding and lacking the moral values and ethics.

The society forms the functioning order and the role player of the institutions also belongs to the institution to the society, from generation to generation the behavioral issues are becoming severe to deal with in the society and also, the image at the international level gets bad for the society and in the globalize period of the world people try to avoid the scenarios. Mostly, we negate the things as media propagandas and their manipulated practices but the surroundings are filled with the issues which are against the Islamic values and core values of development.

iii. Political scenarios

In-depth observing the political behavior of the representative of the public in the developing countries mostly, we see them utilizing the assembly halls for the political ranking, using public for the sake of their self-interest, election rigging, and white-collar corruption, etc. these politicians are derived from the same system we belong to, where they are bound to legislate in the interest of the public they legislate according to the demands of the next election campaign. The public is politically unaware and they are not given self-esteem (as we studied under core values of development). The assembly hall has also been messed up with the fights and abusive culture adopted by the traditional politician which needs to be changed in favor of the nation.

iv. Environmental degradation

From deforestation to the solid waste mismanagement have been observed in our surrounding, people after having a lot of awareness regarding the climate change issues, where the different step from the local support organizations and the international platform has been taking place, but the majority of the public still trying to avoid it and ignoring the severity of the issues. The people mostly in the urban areas we see contributing to the environmental negative changes besides the rural areas because the practices are different and the approach towards the environmental need is different too. If we get zillions if we don't get left with the oxygen, where would we go?

Conclusion

We discussed the social aspects which are directly affecting the sustainable development pattern of the countries, mostly developing countries. The rise in the challenges gives rise to the generational problems, these need to be sorted out efficiently. The Character building education, in my view, is a proper solution to address the challenges of sustainable development because when the people will be able to redefine their thoughts, ideologies, and culture myths realities. The above-mentioned behaviors and the issues are opposed by the Islamic teaching and the scholars fully, while they are still haven't reach to the people because many public figures never tried to influence people for the good

characters. The important thing which is required to ensure sustainable development is the attitude of the people to recognize their need for development, which looks possible through understanding the core needs and values for development. Character building education should be formalized in the social institutions and the academics; it will help to aware of the going generation and the upcoming generation with ending the gaps developed around them. Prophet Muhammad SAWW said;

"The best Practitioner Muslim among you, the one who is good in the character" - (Tirmidhi, 1162)

So the possible way to become a good Muslim is to refine the character and its possible through educating it formally and informally.

References

14. Berkowitz, M. W., & Hoppe, M. A. (2009). Character education and gifted children. High Ability Studies, 20(2), 131–142. https://doi.org/10.1080/13598130903358493

15. Brookes, A. (2003). A critique of neo-Hahnian outdoor education theory. Part one: Challenges to the concept of "character building." Journal of Adventure Education and Outdoor Learning, 3(1), 49–62. https://doi.org/10.1080/14729670385200241

16. Rostow, W. W. (1971). Politics and the Stages of Growth. In Cambridge Books. Cambridge University Press. https://ideas.repec.org/b/cup/cbooks/9780521096539.html

17. Sultan, S. (2018). Islamic Concepts of Human Rights | The Islamic Culture "As-Saqafat-ul Islamia—الثقافة الإسلامية "Research Journal—Sheikh Zayed Islamic Centre, University of Karachi. http://theislamicculture.com/index.php/tis/article/view/135

18. Todaro, M. P., & Smith, S. C. (2015). Economic Development. Pearson.